ENGLANDS IOY,

FOR SVPPRESSING the Papists, and banishing the *Priests and Iesuites.*

1 KING. 18. 21.

How long hault yee betweene two opinions? If the Lord be God, then follow him; if Ball, then follow him.

2 KING. 17. 24, 25.

And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharuaim, and placed them in the Cities of Samaria, in stead of the children of Israel, and they possessed Samaria, and dwelt in the Cities thereof.

And so it was at the beginning of their dwelling there, that they feared not the Lord: Therefore the Lord sent Lyons among them, which slew some of them.

T. Scott

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ENGLANDS IOY, FOR SVPPRESSING of Papistry, and banishing *the Priests and Iesuites.*

I Confesse that prayer is so forcible, that it openeth the gates of heauen; and as you read, how the holy Ghost descended vpon the Apostles in the forme of fiery tongues, so through the enforcement of Prayer, all blessings spirituall and temporall are let downe amongst the children of God, like *Peters* sheete. Who would not then aske to obtaine? seeke to finde? knocke to haue it opened? and importune the father of mercy to haue no deniall? considering the Parable tells vs, That the wicked Iudge who neither feared God nor man, granted the widowes Petition to be deliuered from her clamors, and ouer troublesome attendancy? and thus are wee beholding to our God.

But now, to make God beholding vnto vs, were a secret out of the Treasure-house of heauen indeed, wherein I will be bould to tell you how you may be proficient, and inuite you to wisdomes schoole to learne a cunning which the heart of the naturall man is vncapable of; and this is, to retribute thankes to

God, to giue his glorious name the praiſe, to bee gratefull vnto him, and to reioyce in hymnes and ſpirituall Songs when a benefit is imparted, and our ſoules are comforted.

What a ſtory is the ſtory of the Iewes, being deliuered from *Hamans* cruelty and perſecution, for the purpoſe in hand. The Text ſaith; That they reſted the ſame day, and made it a day of feaſting and gladneſſe, a good day, and ſent portions and preſents one to another: but wherefore was all this? For ſauing their liues, and preuailing againſt their enemies. Hester 9.17,18

But, oh thou God of heauen! that rideſt vpon the wings of the winde, and holdeſt the reynes of the kingdomes of the world in thy hand, to let looſe or reſtraine at thy pleaſure: Thou knoweſt that we haue more cauſes to reioyce and bee glad then the Iewes in their Parim. For, if wee may compare the leſſe with the greater, they had but the preſeruation of their bodies, and a ſlight tryumph againſt their corporall enemies, we are in the way to ſaue our ſoules, and put our ſpirituall aduerſaries to flight, the Fleſh, the World, and the Diuell.

What? Papiſtrie to be ſuppreſſed? The Prieſts and Ieſuites to be baniſhed? And the Goſpell of Ieſus Chriſt to flouriſh? My ſoule leapes for joy, and my heart is enditing a good matter. I ſpeake of the things which I haue made touching the King, my tongue is the pen of a ready writer. Oh bleſſed be God for this alteration? Psalme 45.

Doth not *Ieremy* tell vs, that, *In Ramah there was a voyce heard, lamentation, and weeping, and great mourning, Rachell weeping for her children, and would* Ieremy 31. Math. 2.

not

not be comforted because they were not. Did not al *England* wring their hands for sorrow, and begin to mourne and be affrighted, when they saw the Papists so arrogantly mischieuous, to insult in euery towne and shire, and mocke vs to our faces, as if *Sanballat* and *Tobiah* were to scoffe and deride the Iewes, when *Nehemiah* came to re-edifie the Temple. And hath not God put into the Kings heart to dam vp this inundation, and to keepe the raging Sea within limitation, that it doe not ouerflow the lower and fruitfull grounds.

Marke but the progression of businesse, tell it to your Children, and write it in the Phylacteries of your garments. Did not we determin to match with *Spaine*? And did not *Spaine* resolue to ouermatch vs in the contract? Did he not resemble an vnmannerly and impudent Guest, who inuited to some neighbourly meeting, would not onely come himselfe, but brought a whole rablement of Cormorants with him: so *Spaine* must not only condition for a daughter, but the Papists through the Kingdome haue liberty of Conscience, Masse in their houses, Priests within their doores, penalties remitted, and the Pursevants and Officers restrained from their priuy searches, whereby the Spanish Ambassadour presumed on his meritorious seruice, and some Papists triumphed, as if the wiser sort knew they were in the right. And was not this a fearefull beginning, and who knowes with what strength the strong man would haue encreased in keeping his possession.

But was this all? No, no, the seuerall shiers of *England*, worse then the Iewes that poysoned the springs

of ſweet water, in theſe daies had malitious inſtruments to corrupt the youth of the Countrey, and the Prieſts, Ieſuites and Friers ranne from houſe to houſe, and made them all amazed with crying out; *Great is Diana of the Ephesians.*

But now Papiſtry ſhall be ſuppreſſed, and the Prieſts and Ieſuites baniſhed. Oh bleſſed alteration: oh bleſſed King: oh bleſſed Parliament. The Ambaſſadors houſes were ſo many hiues to which the drones reſorted, who not onely fed vpon the hony of the Bees, but preſumed to kill and beat them away which preſerued them: Thus theſe vnconſtant people, not onely deſpiſed the Paſtors of their own Congregations, and vnder protection of the Prerogatiue of Kings, rayled on the Lord and his annointed. The Streets ſwarmed with ruffianly apparitions, Prieſts in diſguiſed apparell, and Ieſuites in Courtly veſtments. And what did they? Not only watch the outward behauiour of men, and gouernment of the City, but tooke aduantage of the weak carnall Goſpeller, and ſet vpon them with the outward glory of a viſſible Church.

The Cathedrall of Paules had her walkes mingled with a number of peremptory and audatious Romaniſts, who not onely brandeth vs for lukewarmneſs and vniuſtifiable actions, but boaſted both of and in their diſputations, that they had put the true and learned ſeruants of God to ſilence, as if *Zedchiah* ſhould ſtrike *Michaiah* on the face, and peremptorily aske him, when the Spirit of God departed from him, to bee infuſed into ſuch an vnderling.

The

The Court hath not onely euery corner, but publicke walkes filled with Papiſts, and Hiſpanioliſed temporiſers. And what did they? appeare in ſeuerall diſguiſed formes, and their corrupt hearts taught their tongues to vent forth blaſphemy, and notoriabuſes: For as you read how *Ieremy* was taken by his enemies, and brought before the Princes and Prieſts for weakning the hands of the men of warre, and daunted their hearts that wiſhed well to the peace of *Zion*: So played theſe impoſturing ſpirits, charming all men with ſuch ſubtilties. What? the houſe *Auſtria* to be checked, and the Emperour of *Germany* to be affronted with petty rebels? beleeue it not it is impoſſible, take heed, how you aduenture in ſuch a buſineſſe; you ſee how hee preuailes, and no forces can reſiſt him. What? the Arch-Dutches to be mated with ſuch inferiors, traytors, rebells, and mechanicke vpſtarts? Neuer ſpeake it for ſhame: For at this inſtant they are no leſſe then foure mighty armies, 60000 men ready to deuoure theſe one night Muſhrumps, and ſetting vpon their territories in foure places at once, make a fatall ruine of all their fortunes and hopes in a moment.

What? *Spaine* to be threatned with warre, and intruſions of hoſtillity? Who is able to couer the *Viena*, as *Xerxes* once did the *Helleſpont*, with a numberleſſe, and inuincible Armado, to ſet vpon the Iland of *Brittany* as a Conqueror? to trouble *Ireland* with an army of 20000: to infeſt *Scotland*, and ouerrun it at pleaſure, and to make *England* to tremble with the multitude of his forces, and yet dare you talke of warre and aſſiſting the Low-Countries? But

now

now God be thanked, Papistry shall be suppressed, the Priests and Iesuits banished, and these mighty Buls of *Bassan* either haue their hornes sawed off, or their chaps musled, and what an alteration is heere?

Oh let vs then giue thankes vnto God, and confesse his mercy is beyond our apprehension, and his benefits are an *Ocean* in comparison of our duty, standing poole of deseruing. And seeing the King is so gracious to looke vpon vs like a faire mouing Planet, in a conspicuous *Orbe*, from whose influence can proceede nothing but sweet presages: Seeing our Parliament is so religiously Honorable, to sound the foord of *Spaines* proiects, and their huntries hassard by collusion, and halting betweene two opinions: with the plummets of true Wisedome, and Zeale to the Gospell of Iesus Christ: Seeing our Clergy are so indulgent ouer Gods Church, that they will not suffer either the wild Bore of the Forrest to trample downe the hedges, or little Foxes to destroy the Grapes, but are willing that *Iehoyakes* filthy garments may be taken away, and a crowne of pure Gold set vpon his head, seeing the people are prepared to call and hasten one another to go vp to the Temple of the Lord; and rather then *Ruben* shall rayse a heape of stones like an Alter, to put the people in feare of Idolatry, they are ready to arme with their brethren, and examine how the matter stands, let euery man exhillerat himselfe, and cry out: *Why art thou cast downe o my soule, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, he is the health of my countenance, and*

my.

my God: So then if Papistry shall be suppressed, the Priests and Iesuites banished, and our enemies, both Forraine and Domesticke ouer-reached: let God haue the glory, the Prince the honor, the Parliament the commendation, the people the comfort, the Country the benefit, and euery true hearted Christian sing *Io peam*, and *Epithalamians* to *Iehouah*.

Marke the difference betweene flourishing Kingdomes through the blessing of reformation, and aduise of good gouernours, and the fearefull distraction of Common-wealths, where irreligion and indirect courses ouer-maister: While the ambition of *Athalia* was predominant ouer her affection, and driue her head-long to al voscenity and tyranny, she committed idolatry, she neglected the house of God, she defiled the Alter, she destroyed the seed-royal, she vsurped the Diadem, and disturbed the peace of *Iuda* and *Israel*: But when *Ieboas* was miraculously preserued and instructed by *Ieboiada*: *Athalia* is slaine: *Ieboash* doth that which is right in sight of God, the Priests repaire the Temple, the Alters are cleansed, the Common-wealth reformed, and the whole Country resetled in order; and was not this a great alteration?

In the story of *Manasses*, and *Ammon* his sonne, you shall finde these imputations of wickednesse cast vpon them by the Holy Ghost: Hee did that which was euill in the sight of the Lord, hee liued after the abhominations of the Heathen, hee reared vp Alters for *Baal*, he offred incense to the Host of Heauen, he made his sonne passe through the fire, he vsed enchauntments, obserued times, and dealt with familiar spirits, and wrought much wickednes

before the Lord: But when *Iosiah* came to raine, and was instructed how? he feared God, and liued vprightly, he cleansed and repayred the Temple: he commanded the booke of God to be read, hee rent his cloathes as strucken with compunction of soule, he made a couenant with God to obserue his testimonies, hee put downe all the offices of *Baal*, and the groues dedicated vnto him: Hee slew his Priests, he solemnized the Passeouer, and he performed the words of the Law, which were written in the Booke; and was not this a great alteration?

Thus is it betweene the gouernment of *Spaine* and *England*, especially the contrariety of Religion, and diuersity of seruing God, betweene Papists and Protestants: the Papists both in *Spaine* and in *England*, commit blasphemous idolatry, are poluted with incests and fornication, derogate from the Honor of God, to attribute adoration to creatures, passifieth himself in the Laborynth of aequiuocation: Dissemble with God, their owne soules, and all that deale with them, care not by what meanes or treachery they compasse their owne ends, deny Christs presence in Heauen, a maine article of Faith, extenuate the power of the God-head, by allowing a dyety to Creatures, and an inuocation to Diuells. First, they haue made many Saints that are passed downe to Hell: Allow of murther and monstrous impiety, and in a word, are poysoned with the dregs of abhomination, wherewith the whore of *Babylon* hath filled her cup.

The true Protestant and zealous Christian alloweth God the preheminence of all adoration, will by no meanes blaspheme with idolatrous exorcismes,

detesteth

deteſteth whoredome, and all inceſtuous Leproſie, deſieth the participation of Gods glory to murther, ſimply and plainly contriueth his affaires, and keepeth his word, though it be to his owne hinderance, intermeddles not with matters of ſtate, except hee be called to place of eminency, is with *Anna* praying in the Temple, and continually reioyceth in the conuerſation of Gods ſeruants, and maketh the Church the ſanctuary of his ſoule, in a word, is ruled by the directory of Gods word, and neither dare abuſe the Maieſty of Princes by inter-iecting a iealouſie and ſuſpition betweene the Prince and the ſubiect, nor runne away with the deceit of his owne heart, in preſuming to be more holy then his brethren, or preiudging others either maliciouſly, or fooliſhly: And is not this a great alteration? And is not this cauſe enough to compell vs to thanke God, and acknowledge his mercy and kindneſſe, that our King and Parliament would goe and buy eye-ſalue without money, perſpicuouſly to looke into the enormities of the Church and Commonwealth, and not onely with *Nehemiah*, abridged the extreamity of vſury: compelled a relaxation of debts and oppreſſion, kept and ſanctified the Sabbaoth, droue the Merchants and ſellers of meate out of the City, and at laſt put away their idolatrous wiues: but alſo would not ſuffer the *Ammonites* and *Moabites* to come into Gods Temple, but enforced them to baniſhment out of *Ieruſalem*. Nehemiah 13.

For as you read how *Iacob* after his returne from *Laban* cleanſed his houſe of the idols: ſo did *Nehemiah* in deſpight of *Eliaſhib* the Prieſt, who had allied himſelfe to *Tobiah* a ſtranger and idolater, put

him from his lodging, and cast out all the stuffe out of his chamber, which in the text is likewise called cleansing, and thus thankes be to God, our great *Nehemiah* dealt with the Papists, hee hath not onely thought them as prickes and thornes in the sides of good Christians: but now found them as noysome and infectious weedes in the Common-wealth, to choake and eate vp the sweeter Flowers, and springing grasse; and thus hath the Church of God example enough in Scripture to be an enemy to Gods enemies, and fall to reformation with courage and magnamity.

Shall such a man as I flye, (sayth *Nehemiah*) shall such a King as I, (sayth King *Iames*), that haue been trayned vp from my infancy to deny Popery, and for my Kingdome of *Scotland*, a very nursery of zealous professors, and mirrour of purity and piety, suffer *England* to be defiled and contaminated with the poyson of superstition; & now I haue recollected my selfe, shall I giue way to rotten and filthy policy, to eate vpon the heart of true Religion, or suffer priuate ends to thicken themselues, like some obscure and dangerous cloud, to stand as an interposition betweene the Sunny splendor of Gods word, and the faire progresse of gouernment: No, No? I will now be my selfe, and therefore if either the Pope or *Spaine* deride me with *Michol* for dancing before the Arke, and bringing it in into Gods house: I will answere with *Dauid*, I will yet bee more vilde and zealous for the Lord; and as he told his wife, that therefore God had taken the Kingdome from her father, and inuested him with the Diadem, so may King *Iames* answere *Spaine*, that therefore God will

make

make him mighty in his Prouinces, in despight of malignant opposition, and *England* shall not be only able to stand firme, like an impregnable roeke in all honor, riches, and prosperity: but of sufficiency to protect distressed neighbours, and recouer vnfortunate and surrepted Prouinces: Therefore away yee Priests and Iesuites, packe hence for your liues; and let me not heare any further of your daring impostures, and you that will remaine Papists, and with the Adder stoppe your eares, that charme the Charmer neuer so cunningly, hee shall not preuaile ro remoue you, take heede and bee warned, that you liue modestly in your wilfulnesse, neither daring to breake our statutes against those Locusts of *Rome*, nor to insult your selues, or be offensiue to any ciuill conuersasion by the wrong defence and supportation of *Romes* corrupted Doctrine: For I protest vnto you by the faith of a Religious King, I take a pleasure in hearing, what God sayd to *Abraham*: For I know him, that he will command his children, and his housholds after him, and they shall keepe the way of the Lord to doe iustice and iudgment, that the Lord may bring vpon *Abraham* that which hee hath spoken vnto him: And therefore as I am Gods substitute in the supreame royalty, so will I be his instrument in the practise of this reformation, neither suffring any Papist whatsoeuer to haue the vse of Idolatrous masses, nor to bring vp their owne Children in the cimerian darknesse of ignorance, and diuelish deuotion: For the Apostle tells vs plainely, that the tormenting the body, worshipping of Angells, obseruing of Dayes, and many foolish humiliations, likewise denying of lawfull marriage, and forbidding,

Genesis 18.19

Colos. 2.

forbidding of meates, and cellebrating of superstitious times, are all the doctrines of the Diuell: and is not this joy to *England*, and how are our hearts cheered, as you read of the *Israelites*, that in the time of *Salomon* reioyced with one another, and made merry eating and drinking vnder ther owne Vines.

Thus shall wee see the backes of our aduersaries, and by Gods speciall fauour and grace the banishment of Priests, and Iesuits: But yee Maiestrates of the Common-wealth? let them not immitate the *Israelites* in this, to rob the *Egyptians* in their departure out of *Egypt*? Let them not exporte our treasures, nor enrich other Countries with our spoyles: Let not your Ladies bestow their iewels and ornaments vpon them: For though they could be contented to loue them with gratuities and presents, yet must the Common-wealth reserue some secrets of State, not to be impouerished by the lauish gifts of those, that vnderstand not the Mistery of carying wealth out of the Land, or consuming our siluer in trifles, let none of their houses bee furnished with those remnants of gew-gawes, wherein the ancient idolaters excelled them in be decking their idols, I meane their meduies, crucifixes, relickes of saints, the wood of the Crosse, the milke of our Lady, and a thousand such like trumperies fit for nothing but toyes to play with all, as Apes do with Nut-shells: For as you read how the children of *Israel* were tainted with the grosse superstition of *Egypt*: so must needes the tender hearts of your women be captiuated with the reseruation of these things: Let your Pursuants and Officers a Gods name be the researchers of suspected

Exod 40.

places,

places, that the very children, which as yet, know no harme, may be sent to the Schooles of the children of the Prophets, and by that meanes learne to liue in the feare of God, and dye in his fauour: Let the potent men be disarmed a Gods name, not to giue them cause to thinke the better of themselues, as if they were to be feared, or reputed dangerous and polliticke: but as you take kniues and other hurtfull things from madde men to preuent mischiefe, that they neither endanger others, nor themselues: In a word, let all good orders be obserued, and a fashionable body of a religious Common-Wealth erected, that his Maiesties person may bee secured, the Prince and his Sister protected and pleased, the honest neighbours subtenated with care and dilligence, our owne Country flourishing with prosperity and confidence, the poore releeued, the trades restored, the City repayred, the Merchant countenanced, the souldiers esteemed, the Clergy-man beloued, the well deserued reuerenced, the weake supported, the obstinate sinner punished, the offender through frailty remitted, and all iustifiable actions practised to the glory of God, and comfort of our own soules.

Then if there be cause of warre, and so successe fallen, *Moses* and *Israel* shall sing a song of Triumph to the Lord, and *Miriam* the Propheteſſe shall take a *Timbrell* in her hand, and all the women goe after her with *Timbrels* and Dances: Then if there be the flourishes of peace, and that *Salomon* hath finished the Temple of God, and his owne house, he will present himselfe before the Lord, and kneele to his prayers, spredding foorth his hands toward Heauen: And then to conclude both in war

Exodus 15.1.

1 Kings 8.22.

and

and peace ſhall *England* confeſſe to the Lord. What is man, that thou ſhouldeſt thinke vpon him, or the ſonne of man, that thou wilt remember him? and ſo prayſe the Lord in his Sanctuary, and in the firmament of his power: prayſe him in his mighty acts, and according to the excellency of his greatneſſe, prayſe him for thinking vpon vs, euen in this particular of ſuppreſſing Papiſtry, and baniſhing the Prieſts and Ieſuites.

I will meddle with no matter of State, nor aduenture traducing for ſelfe loue, or aduiſing others more wiſer then my ſelfe, but keepe cloſe to the ſhore of this one ſpeciall obſeruation: Let the aduerſaries of religion ſay what they can to accuſe a Proteſtant of one murther, whereas God and the World knowes, that not onely the turbulencies of *Europe* haue beene blowne vp with popiſh breath, and ſuffiation of Conſiſtorian Cardinals: but the fearefull ſlaughters of Princes haue beene audaciouſly proſecuted, eyther by Friers and Prieſts, or ſuch inſtruments, whom the peſtilent Ieſuites haue ſeduced: what ſtate then in the world (eſpecially our reformed Churches, if there were no other cauſe then this affrighting, would endure then in the gouernment, and therefore now this muſt needes be a happineſſe to *England*, that at this inſtant ſuch a mercy floweth toward vs, as a Proclamation againſt them.

How *Geneua* hath continued, and groaned vnder the preſſure of many difficulties, yea, endured diuers aſſaults of whole armies, and volleies of ſhot, from the mounted Cannons againſt her; and yet was neuer any attempt made vpon the Duke of *Sauoy*, and

and her aduerſaries by her procurement, or ſuggeſtion, is well knowne to the world.

In all thoſe bloody maſſacres of *France*, and terrors of the ciuell warre, what one miſchiefe was euer conceiued againſt the perſons of their Kings, and who durſt lay hands on the Lords Annoynted? In that fiery triall in the dayes of Queene *Mary*, when the rages of Papiſts made them more furious, then a Beare robbed of her Whelpe: What one Proteſtant ſlipped out of the circle of obedience, to put her in ſuſpition of her life, yea it is well knowne, that the Proteſtants of *Suffolke* aduanced her to the Crowne though they were the firſt that felt the effect of her ingratitude: In all the troubles of *Germany*, and exactions vpon the free Cities, how ſecurely did the Emperors goe on concerning their owne perſons, and when did you read of a Pope ſlaine, but as they poyſoned one another. I will name but one thing in the Low-Countries, and that is the pride and cruelty of the Duke of *Alua*; ſo that if euer an excuſe might haue beene made for taking away a Tyrants life, it might here in ſome action or other, haue receiued a iuſtifiable forme, and yet *Alua* liued without touch, and practiſed all manner of wickednesſe without controule: whereas on the contrary ſide in theſe Countries formerly mentioned, there hath bin a 1000 ſeuerall murthers committed vpon the bodies of publicke and priuate perſons, or at leaſt proſecuted with reſolution to be actuated vpon aduantage by popiſh Prieſts, Ieſuites, and their Officiall, and Miniſters: Is it not high time then to baniſh them our Common-wealth, or doe as we haue done (and ſo it ſhall be no new matter or deuiſe of pu-

 niſhment)

niſhment) euen hang them vp at Tyborne, or detrude them into the houſe of ſlaughter, where Iuſtice is predominant.

Marke for Gods ſake, marke the ſecrets of good husbandry; he that meanes to till and manure a woddy ground, muſt leaue no ſhumps within touch, leaſt he breake his plow in the labour, and ſee freſh ſciences and ſprigs to ſprout vp to choake the corne: the beſt way then is to ſtocke vp roote and tinde, and follow the picke-axe with a ſpade, that the ground may bee throughly ſearched indeede; and ſo muſt *England* doe with this brood of Vipers, eyther pull out their ſtings, or chap them in peeces: For ſo were the Prieſts of *Baal* ſerued at ſeuerall times, and in ſeuerall places by *Gedeon*, *Iohn*, *Elias*, *Ioſias*, and other godly Prieſts and Princes: but ſeeing this good beginning of our gracious and iudicious King, in the quenching the ſmoake of theſe fire-brands, which in time would eyther haue blinded our eyes, or put them cleane out, hath cheered our hearts, and powred the balme of *Gilead* into our wounds, let him haue the glory of his owne handy-worke, and *England* the joy, and ſo both he, *England*, and euery true Chriſtian retribute all poſſible thankes to the ancient of dayes, whoſe haires are as white as wooll, and eyes as a flame of fire; and to the voyce that commandeth vs out of *Babylon*, leaſt we be deſtroyed in her abhominations: For *Babylon is fallen, is fallen, that great City; becauſe ſhe made all the nations drinke of the wine of the wrath of her Fornication.*

FINIS.